THE REHEARSAL.

1. The Benefit of the Frequenting the *Church.*
2. Of keeping Constant to our *Parish Church.*
3. Of *Family-Duty*, and *Converſation* with our *Miniſter.*
4. The *Method* by which *Deiſm* is Propagated in the *Country.*
5. Spread by the *Obſervators*, &c.
6. The *Antidote* provided by the *Rehearſal.*
7. No offence to the *Wiſer.*
8. Nor its *Plainneſs* to the *Learned.* Nor its *Charity* to any Good *Chriſtian.*

WEDNESDAY, *June* 18. 1707.

(1.) *Rehearſal.* YOU ſee now the Benefit, *Country-man*, of your keeping Conſtantly to the *Church*; where you Learn ſuch things, and gain the Meaning of ſeveral *Texts* of *Scripture*, as not only Preſerves you from the *Infection* of thoſe *Poiſonous Doctrines* which Range *Publickly* and *Bare-fac'd* through this *Kingdom*, and *Corrupt* many *Unſtable Souls*; But enable you likewiſe to *Baffle* and *Confute* them, of which you gave me very good *Proof* laſt time.

(2.) *Country-m.* I thank *God* I love to go to *Church*. And tho our *Miniſter* is (they ſay) no very *Learned* Man. Yet he has *Learning* enough for me. And he tells us more of our *Duty* than we *Practiſe*. And I think it is *Itching Ears* to ſeek more. And the Running about from Place to Place, for New *Sermons*, I Obſerve makes great *Confuſion* in this *Nation*. It *Tickles* that *Itching* againſt which the *Apoſtles* has Warn'd Us. It ſets up one for *Apollos*, and another for *Cephas*, and in the End ſets Us all by the Ears, as it did among the *Corinthians*. Therefore I keep to my *Pariſh-Church*, and hope for the Bleſſing of *God* more from my Obedience to *Order*, and Preſerving the *Peace* of the *Church*, than in Pleaſing my own *Fancy*, and *Wandering* from my own *Fold*, whereby the *Wolf* may more Eaſily *Catch* me. And my *Blood* will lie upon my own *Head*, as a *Straggling* Sheep. For what ſought me there?

(3.) Then I keep *Family Duty* Conſtantly at *Home*. And I take this Rule, to Read the *Leſſons* for the *Day*, on thoſe Days we do not go to *Church*. Whereby I read over the *Old Teſtament* in my *Family* once every *Year*, and the *New Teſtament* three times, beſides the *Pſalms* once every *Month*. Which is more than any *Diſſenter* hears at their *Meetings* for ever. And I find this a great *Improvement* to my *Wife*, *Children* and *Servants* (as well as to my ſelf) in making them Acquainted with the *Holy Scriptures*. And on *Sunday Evenings* I diſcourſe with them ſomething out of the *Leſſons*, or the *Sermon* we heard that Day, according to our *Capacities*; always *Avoiding* any *Nice* or *Curious* Matters, but Plain *Practical* things, and for the Confirmation of our *Faith*. And I delight often to go to our *Miniſter's* Houſe, and diſcourſe with him, at Proper Seaſons, and Ask him the Meaning of this or that *Text*, or any other *Doubts* that are in my Mind. And he Receives me Kindly, and I find great *Benefit* by it, and a Competent Knowledge of the *Grounds* and *Foundation* of my *Faith*. For I love the *Sobriety* of *Religion*, more than thoſe *Flights* and *Curioſities* of which ſome are ſo *Fond*, which Dwell more in the *Brain* than in the *Heart*, and will ſooner Turn a Man's *Head* Round, than give him any Solid *Judgment*. Ther is a *Knowlege* that *Puffeth up*, and that I avoid, I am only for that which *Edifieth*.

Rehearſ. You are *Country-man*, in the *Sound* and *Safeſt* way. And if all your *Country-men* had been of your *Principles*, we had never ſeen the *Rebellion* and *Confuſions* which once *Overturn'd* this *Church* and *Nation*; And now Fill it with ſuch *Monſtrous* New *Hereſies* and *Blaſphemies* as were not known even in that *Age*.

(4.) *Country-m.* I pray *God* prevent the *Conſequences*. Theſe ſort of *Books* are Read by our *Gentry* in *London* (and ſometimes they come into the *Country* too) who, tho'

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they *Deſpiſe* our Country *Preachers*, turn *Preachers* themſelves of theſe *New-Fangl'd Notions*, that we *Country-men* can hardly keep our Ground againſt them. And I aſſure you, *Maſter*, that many are *Corrupted* by them, more than you well Imagine. You know young Country Fellows, eſpecially of the Better ſort, are *Fond* of getting into *Gentlemens* Company, chiefly their young *Landlord's*, and they both *Hunt* and *Drink* with them; And then *Suck* in theſe *Doctrins*, as *Modiſh* things; which theſe *Gentlemen* are as *Liberal* to Beſtow upon them, to ſhew their *Reading*, and to be *Admir'd* as *Ingenious* Men, and out of the *Common* Road! Then a *Gird* upon the *Parſon* compleats the *Converſation*, beſides other *Beaſtlineſs* I will not mention, I have ſeen a very *Ordinary* Country *Spark* Kack up his *Noſe*, and Cry *Prieſt-Craft*! And he Scorn'd to be *Prieſt-Ridden!* In ſhort, *Maſter*, you muſt either Teach them better in the *City*, or it is in vain to Expect that ſuch things ſhou'd not Come (like new *Faſhions*) into the *Country*.

(5.) Then ther's your *Obſervators*, which are Read *moſtly* by the *Common* ſort, and by *moſt* of them, there theſe *Principles* are told, and the Holy *Scriptures* are *Ridicul'd*, call'd *Pawwawing*, and *Dry Hebrew Roots*, and *Wither'd Branches*, and the *People* Caution'd to give no longer Heed to them, but to follow the *Green Boughs* of their *Nature*. They are Taught to *Deſpiſe* their *Paſtors*, who are *Vilify'd* to them with all the *Opprobrious Names* can be thought of. And they are told, That they ought to be of no *Church*, nor of any *Religion*; which the *Obſervator* Profeſſes to be his own Sentiments, as of many more. And can you Doubt but that theſe *Notions* are Diſpers'd among the *People*? Here is *Deiſm* thruſt upon Us, in all *Shapes* and *Sizes*. Yet ſome will ſay, The *Country People* know nothing, and ther is no *Danger!*

(6.) Rehearſ. I ſaw the *Danger*. Therefore I endeavour'd to Apply a *Medicine* in the ſame method by which the *Poyſon* was Diffus'd; which was firſt in *Books*, and then in theſe *Penny Papers*, like *Hawkers* to *Cry* them over all Parts of the *Nation*. Thus the *Obſervator* gave Publick *Notice* of the *Book* of the *Rights*, before I began to meddle with it, and call'd it *Un-Anſwerable*. and Recommended it to all ſorts of *People*, and has undertaken the *Defence* of it. And how many Read theſe *Papers*, and take them for Granted, who will not be at Pains to Study *Books*, or have not the *Capacity*?

(7.) And for the *Wiſer* ſort, as we ſay, a *Word* to the *Wiſe* is ſufficient. I ſuppoſe they will not take it Amiſs to ſee the Work Effectually done in a few words; Nor will Deſpiſe a *Short* Paper, that can Hit the *Nail* on the *Head*, without Troubling them with *Prefaces*, *Introductions*, *Epiſtles Dedicatory*, and various *Excurſions*. All of which are Comprehended (and to me moſt Pleaſantly) in one word, that is, *to the POINT*. What *Diverts* from that, is apt to make a Man *Forget* it, and Looſes Part of the *Force*.

(8.) And as a *Plain* and *Familiar* way, without *Hard* Words, or *Terms* of *Art*, is neceſſary for the Common *People*; it is not leſs underſtood by the *Learned*. Who are not the Men to whom now I Write. Only they may ſtand by, if they Pleaſe, and be *Spectators* of my *Operations* with an *Ignorant* and *Deluded* ſort of *People*. And I hope they will think my *Deſign* to be *Charitable*, whatever the *Performance* be. And that no *Condeſcention* is below a *Diſciple* of *Chriſt*, where ther is a *Proſpect* of doing *Good*, tho' it were to *Waſh* the *Feet* of the Pooreſt *Beggar* in *England*; And to Endeavour to *Open* their *Eyes* is not a Work of leſs *Charity*; Tho' you muſt *Stoop* to their *Language* and *Manner* of *Converſation*, that you may be the better *Underſtood* by them, and to *Win* them over to *Liſten* to you a little, who otherwiſe wou'd *Flee* from you upon the firſt Appearance of a *Serious* Face. And ſuch ther are we know.

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